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651

808 bundles[m] of large white mantles, 4 brazas long[n] [291]
400 bundles of women's skirts and blouses[n] 714
2 warriors' costumes with shields[o]

FOOD

400 bundles of dried chili peppers[o] [262]

OTHER GOODS

800 bundles of cotton[o] [248]

Another version of this tribute specifies the following annual payments:

CLOTHING

1,800 bundles of mantles for use as carpets, with varicolored stripes [291]
..... plain mantles
. . . women's skirts and blouses
100 bundles of "twisted" mantles, 8 brazas long and 3 *piernas* wide
100 bundles of thin mantles, 4 brazas long ("which altogether comes to forty thousand pieces")
200 bundles of loincloths

FOOD [262]

100 loads of chili peppers
100 loads of little peppers

OTHER GOODS

400 *petacas* [petates?] [285]
400 deerskins [281]
100 live deer [231]
100 large (live) parrots 237
40 bags of white feathers for weaving
40 bags of varicolored feathers

Besides this, servants were provided for the overlords.[m] [357]

[m] Corrected from 800.

[n] Ixtlilxochitl, *Obras históricas* (1892), II: 197. The province of "Tizcohuacalxod" paid "en cada un año de tributos mil y ochocientos fardos de mantas así de las ricas betadas de todos colores, que servían para entapizar las salas y cuartos del rey, como de otras llanas, enaguas y huepiles, sin más cien fardos de mantas de Tlacatziuhque [Ilacatziuhque, Molina: cosa torcida] de á tres piernas, que tenía de largo cada una de ellas ocho brazas, y otros cien fardos de las más delicadas y primas de á cuatro brazas, que las unas y las otras venían á ser cuarenta mil piezas, sin más cuatrocientos petacas y cuatrocientos pellejos de venado, cien venados vivos, cien cargas de chile y cien cargas de pepitas, cien papagayos grandes, cuarenta costales de pluma blanca con que hacían telas, y otros cuarenta costales de plumería de aves de diferentes colores, sin más doscientos fardos de paños, que venían á ser cuatro mil, con las amas y criadas necesarias para el servicio de palacio."

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816 bundles[80] of orange-striped mantles, 8 brazas long[**]
408 bundles[81] of large white mantles, 8 brazas long[**]
402 bundles[82] of mantles striped red and yellow[**]
400 bundles of women's skirts and blouses[**]
240 bundles of rich mantles in three styles[**]
2 warriors' costumes with shields[*]

FOOD[*]

800 loads of dried chili peppers

OTHER GOODS[*]

20 bags of small white feathers for decorating mantles
2 strings of chalchiuites
1 string of turquoises
2 disks of turquoise mosaic

Another source, which magnifies the seven towns into seven provinces in the "gran provincia de Tochpan"[83] (seventy-eight pueblos in all), gives the following version:

CLOTHING

1,580 bundles of mantles
25 mantles and *huipiles*
400½ bundles of "twisted" mantles, 8 brazas long
400½ bundles of thin "twisted" mantles, 4 brazas long

This is summed up as 47,645 articles of clothing, a smaller figure than that given by the *Mendocino*.[84] Perhaps we have here the tribute of the cabecera alone. Servants were also supplied, we are told.[85]

Still other sources give more details concerning items included in the opulent tribute of Tuchpa Province, among them a kind of mantle called "Tuchpanecayotl."[86]

[80] Corrected from 800.
[81] Corrected from 400.
[82] Corrected from 400.
[83] Ixtlilxochitl, *Obras históricas* (1892), II: 197. It is interesting that the number seven is given, which corresponds to the number of towns known to us from the *Mendocino*.
[84] The total number of pieces of clothing from Tuchpa Province specified in the *Mendocino* is 85,480.
[85] Ixtlilxochitl, *Obras históricas* (1892), II: 197: "En la gran provincia de Tochpan puso por su mayordomo á Huehutli, que cobraba en cada un año de las mantas del género atrás referido, mil quinientos y ochenta fardos, y mas veinticinco mantas y huepiles, sin más cuatrocientos fardos, y más diez mantas de ilacatziuhqui [Molina: cosa torcida] de a ocho brazas, y otros tantos fardos de mantas de ilacatziuhqui delgado de a cuatro brazas, que por todo venían á ser cuarenta y siete mil seiscientos cuarenta y cinco mantas, enaguas y huepiles, piezas de ilacatziuhqui y pañetes sin más las amas de palacio y criadas que eran necesarias para el servicio. La gran provincia de Tochpan se dividía en siete provincias, que contenian todas ellas sesenta y ocho pueblos a ellas sujetos."
[86] Tezozomoc, *Crónica mexicana* (1878), p. 315. See also Krickeberg, *Los totonaca* (1933), pp. 110–111.

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OTHER GOODS

16,000 rubber balls
100 pots of liquidambar
24,000 little bunches of blue, red, and green feathers
4 tufts of green feathers trimmed with yellow ones
80 handfuls of quetzal feathers

Ixtlilxochitl gives another list for the whole province: what it paid to Acolhuacan when it was first subjugated:[39]

CLOTHING

40 bundles of rich mantles
20 bundles of rich blouses
. . . shields, panaches, etc., of quetzal plumes

FOOD

33 loads of cacao

OTHER GOODS

2,000 rubber balls
400 measures of cochineal

Personal services were also exacted, he relates.

The same chronicler says that twelve pueblos were subject in this province. In a little list inserted without explanation in the annals of Quauhtitlan, Tochtepec and eleven other towns of the province are named, along with these items:

20 + 10 + 1 (31) loads of cacao
400 [measures] of *achiote*
5 *centzontli* [2,000?] rubber balls[40]

The agreement between the Ixtlilxochitl and Quauhtitlan lists suggests that Ixtlilxochitl had the latter at his disposal.

Tribute of the component towns.—Even more detailed information may be secured on the tribute of Tochtepec Province.

Chinantlan and its subjects paid gold and cacao.[41]

Tlacotlalpan paid cotton mantles (some bearing painted pictures of

[39] Quoted in n. 36 above.

[40] Lehmann, *Die Geschichte der Königreiche von Colhuacan und Mexico* (1938), p. 311. The twelve towns are Quecholtan, Tlacoapan, Chiltepec, Poctlan, Oxitlan, Ichcatlan, Tlequauhtla, Coyatepec, Tzinacanoztoc, Xallapan, Otlatitlan, and Tuchtepec.

[41] *PNE*, 4: 60: "este señor ... rreconoçia a Moteçuma, y el y todos sus pueblos le tributaban oro e cacao."

it, or reproach or revile him; [that he not be] cried out at, or in bad grace.

And when already it had dawned, guests would be procured; there would be receptions, and there would be invitations to dine. There was much preoccupation and bustling. All was put thoroughly in order. Paths were adorned; the courtyard was prepared; the ground was leveled and smoothed; earth was scattered on it; it was wet and sprinkled; sand was strewn on the surface; reed tips were arranged, suspended, laid out, and draped. There where there was to be dancing they were scattered.[5] This was the task and obligation of the musicians, who were in charge.

auh in ie oallathui coaticoz, nepiciox tecoanotzaloz, cẽca neahamanalo, netetequipacholo, tlatlacencaoalo, vchichioalo, itoualchichioalo, tlatlaixmanalo, tlatlaltemalo, tlatlacujcujoa, tlaatemalo, tlaavililo, tlaatzelhujlo, tlaixxalhujlo, tolquatecteco, tlapipilolo, tolquatectli moteca, mopipiloa, ĩ vncã netotiloz, tlatzetzelolo, ỹin iehoã intequjuh incocol, cocoltilo, in cujcanjme.

574 [554]

And some plucked and removed the feathers from birds, and dressed them; or slew, singed, and dressed dogs; or prepared and cooked meat, and braised it in pots. Some ground and powdered tobacco and with a heavy straw filled tubes with it. And among the ashes was the labor of the old women. They made tamales and wrapped them in husks. They made tamales using dried grains of maize; they made white ones with beans forming a seashell on top, and meat cooked with maize. They made tamales of meat. Some cooked the tamales in an olla. Some washed the maize grains which had been cooked in lime. Some carried and drew water, or poured it. Some broke up, ground, and pulverized cacao beans. Some mixed cooked maize with chocolate. Some cooked stews, or roasted chilis — different kinds of chilis. All night they remained there. Vigil was kept. They kept watch. There was constant awaiting of the light. They sat holding vigil and chattering.

auh in cequjn tlavivitla, totolhuivitla, totolchichioa, itzcujnmjctia, itzcujnchichinoa, itzcujnchichioa, nacachichioa, nacapaoaci, cõcontlatia, in cequjn yietlalchioa, yietlalxaqualooa, yietema teçacatica, auh in nextitlan, iehoan intequjuh yn ilamatque quichioa tamalli, piqui, tamaloa, tlatlaoiotia, quatecuicuilli quichioa, nacatlaoio, nacatamalli quichioa, cequjn tamalpaoaci, cequjn nextamalpaca cequjn açaçaca, atlatlacuj, ateteca, cequjn cacaoatl quixamanja, cacaoteci, tlacuechoa, cequjn tlanexttamalneloa, cequjn molchichioa, chilixca, chichilixca, çan iuh ceioual in nemoa tozçolo, tozçoa totozçolo tlavilli quiztoc, chachalacoatoc,

574 252 [887]

And when it had dawned, thereupon there was sweeping in all parts, the laying out of straw mats in all places, and the setting out of seats. Straw beds were spread out, frayed and interwoven at the edges. Already was prepared and lined up all which might be required.

auh yn otlavizcalleoac, njman ie ic tlatlachpano, petlateteco, icpalteteco, çacapechtli moteteca, motevimoloa, tlatenvimollolli, ie ic tlaonoc, ie omocuecuentilli, in ixqujch monenequiz,

574

Already arranged in order, in their respective places, and assigned to their proper tasks, were those who were to be waiters, who were to serve. No longer was the host, he who had invited the guests, concerned; the care, all provision of comfort to others, had been assumed and taken over for him, so that there would be no neglect or carelessness.

ie omotetecpanque, ie in mãmania, omotẽtequipantiquiz, in tlatequipanozque, in tenamiquizque, aocmo quen ipã in tecoanotzqui, in tecoanotzanj, ça ixqujch ynecuitlavil in teca muchioa, ĩ tepantlatoa, in maca onxiccaoalo, onjxcaoalo,

574 357

5. In *ibid.*, subsequently follows *damemololo*.

574 357 Poised and prepared were the tobacco servers, who provided tobacco; the flower servers, who provided flowers; the servers, those who changed the servings; the bearers. Then there was the chocolate drink maker, who prepared chocolate; who made it foam and froth; and the server of chocolate. Then there were the attendants, those who greeted the guests.

574 But among those who were only commoners, among the poor folk, among the workers of the fields and the water folk, it is already told, only miserably, in poverty and want, were receptions and invitations made. Not as much was offered one as was required and customary; as was possible or of one's capability. Many things were omitted or spoiled. Thus [the feast] was a failure and fruitless when someone received or realized nothing more. Perhaps only old, withered flowers could he find or come by; perhaps only leftover, bitter sauces, and stale tamales and tortillas were offered them.

And if one had been sitting to no purpose and in vain, [he was] only forgotten there for a long time, for a considerable time. And when he grew tired of waiting, he only continued vexing himself, anxious to go, no longer able to endure it, continuing to stir, unable to sit anywhere. His seat was benumbed, stiffened, tired of sitting. So he leaped up, sprang to his feet, and ran off discontented; because perhaps whatever was served had come to an end; the banqueting had increased and grown in numbers, and become crowded. And he simply entered various houses and visited different places, begging and asking alms at each one, etc.

x 787 805 In this place is only mentioned Two Vulture, which followed and came in second place after One Eagle. All these, the companion day signs in the series, have been chronicled and mentioned here. Of this, Two Vulture, there is no more need to relate anything, just to please; to invent, arrange, and contemplate some brief words. For already hath been mentioned the manner of the separate accounts of all day signs in the second [position]. For indeed all are similar as they proceed and go together there. Similar are their accounts as they advance in order, as all the days accompany one another.

805 So here we have only added and mentioned as a group the different day signs, which went in their courses as a series, as each day went traveling, following along, and changing: Three Motion, Four Flint

ic vncan ic ic hicac yn teyiemacac in teyieti, in teruchimacac, in teruchiti, tetlamacac, tetlanamjcotili, tlanapaloque, njmã ic ichoatl yn achiuhqui, aquetzque, tlaamjnquj, tlaaminanj, yoan in texmacac, njmã iccoan in techixque, in tetlalique.

auh in çan maceoalpã, in çan jcnotlacapã, millacapã, atlacapan, ic omjto çan cococtzĩ, icnoiotica, icnotlacaiotica, in tetlacamacho, in tecoanotzalo, amo cenca ontexxioa yn juh monequj, in ic ivi, in ic vel ivi, in ic teveli, mjiec tlamantli mjxcaoa, ytlacavi, ic tlatlacavi, tlãtlatlacavi, yn aca aoc tle ipan aci, aoc tle ipan mopooa, aço ça xuchiçolli, tlacevilli yn ipanti. in quipantilia, yn ipã mopoa, yoan aço ça mollacoalli, molchichictli, tamalçolli, tlaxcalçolli, yn nemaquililo,

auh intla ça oc nẽ tlalilo, nempancatlalilo, vecauhtica, ieoatica, çan vncã yicaoalo: auh yn õmopatlac, ça motetectica, yiollo cholotica, injc iaz, aocmo ontlaiecoa mocueptinemj, achcan vel moclalia, itzintepitzquãquauhti, quãquauhtitica, tzintepitzquãquauhtitica, ic choloteoa, moquetzteoa, motlauellaloa, ypampa aço otlatlatlan, acaçoc tlẽ temaconj, omiequix, otonacat, omoquequez in tlacoanotzalli, yoan in çan cacalacquj, tetlatlapalo, motlatlaievi, motlatlaitlanj. et.ª

Nican ça onmoteneoa in vme concaquauhtli, in contoquilia, in cononcaiotia ce quauhtli, yn jxqujch in, ic omotlatlatolloti nican omoteneuh, ynjc cencalpan tlavica tonalli, yn ichoatl y, 2. concaquauhtli, aocmo monequj yn itla ic motlatollotiz, in ça onmoqualittaz, onmovelittaz, onmopipiquiz, onmovevellaliz, itlatlatolhtentti, ca ie omoteneuh in quenamj intlãtlatollo ixqujch ôvme tonalli, ca çan ie much iuhquj, çan much vmpa itztivi, çan much vmpa tlavica, çan ie cẽtetl yn imitoloca, yn juh tetocpantivi, ynjc tlavica cecemilhujtl,

ypampa in çã njcã, tiquijmontecpichoa, tiquijmõcenteneoa yn izquiteme in tonalti, in njcã cencalpan tlaotlatoctia, ynic cecemilhujtl motztiui, motoquilitivi, mopatlativi, in ichoatl Ey olin, 4. tecpatl, 5. quj-